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Pietist, since Pietism, technically so called, began in 1666 and she died in 1664. Newton did not die in 1722. One can hardly say that "from his [Locke's] theory of religion came Deism," since Deism antedated Locke, as the author indicates later, and Hume was probably not throwing bricks at Spinoza, as one might infer from the statement on p. 88. On the other hand it was Hume himself who used the expression "hideous hypothesis," meaning Spinoza's. Berkeley's work was the *Principles of Human Knowledge* and not as stated on pp. 172 and 177. It is but a half-truth to call Samuel Johnson "an Episcopal missionary," and Jonathan Edwards probably did not get the Berkeleian idealism from Johnson. (Cf. I. Woodbridge Riley, *American Philosophy*, 1907, p. 146.) Such a moot question demanded a footnote. The references to Hegel's *Logic* and *Encyclopaedia* on pp. 318 and 338 should have been consistent, and the statement in the concluding paragraph that "at the beginning of the twentieth century there seems to be a reaction from the scientific positivism" should have been expanded to avoid misinterpretation.

One further word of criticism might be added. The handling of the scientific development would have been improved, if the Democritan influence had been pointed out more at length. The basis for this was laid in Vol. I, p. 116, but this early promise was not fulfilled.

In spite of these flaws, however, the work as a whole is admirable and deserves wide adoption for classroom purposes.

GREGORY D. WALCOTT

HAMLIN UNIVERSITY
ST. PAUL, MINN.

BRIEF MENTION

OLD TESTAMENT

BEER, GEORG. *Pascha oder das jüdische Osterfest*. [Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte. No. 64.] Tübingen: J. C. B. Mohr, 1911. vii+44 pages. M. 1.20.

Beer declares the Passover to have been originally a pastoral feast and like the Sabbath held in honor of the moon-god, thus having no relation to Yahweh-worship. This feast upon the soil of Canaan was consolidated with the feast of Unleavened Bread and incorporated into the religion of Yahweh, where it is given historical significance. This pamphlet is the forerunner of a larger discussion of the same subject which will present the facts in full upon which these opinions are based.

GLAUE, P., UND RAHLFS, A. *Fragmente einer griechischen Uebersetzung des samaritanischen Pentateuchs*. [Mitteilungen des Septuaginta-Unternehmens der königlichen Gesellschaft der Wissenschaften zu Göttingen. Heft 2.] Berlin: Weidmannsche Buchhandlung, 1911. 38 pages. M. 1. 50.

The Royal Academy at Göttingen has undertaken the great task of attempting to recover the original text of the Septuagint. This involves a thorough scrutiny of a host of MSS, comparison with daughter-versions, etc. Meantime various prolegomena to the task are being disposed of. The interest of the present piece of work lies in the fact that it deals with some fragments of a previously unknown Greek rendering of the Samaritan version of Deut., chaps 24-29. A photographic facsimile of the fragments is offered and a critical edition of the text with a running commentary on the points of agreement and difference between it and (1) the Hebrew text of the Jews; (2) the Hebrew text of the Samaritans; (3) the Samaritan Targum, and (4) the previously known Greek translations. From these comparisons it appears that (a) this is a translation of the Samaritan text; (b) that it very closely resembles the Samaritan Targum; (c) that while influenced by the already existing Septuagint it nevertheless displays marked independence of it; (d) that it is faithful to its original but by no means in slavish subjection to it, like Aquila; (e) that it is later than the Septuagint but earlier than Origen.

HÄNEL, J. *Die aussermassoretischen Uebereinstimmungen zwischen der Septuaginta und der Peschittha in der Genesis*. [Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, XX.] Giessen: A. Töpelmann, 1911. 87 pages. M. 3. 60.

The purpose of this study is to see what light is thrown by the Greek and Syriac translations of Genesis upon the question as to the relation between these two translations as a whole. The point of attack is furnished by the cases in which Greek and Syriac agree as over against the Massoretic text. The specific problem raised by such cases is this: do Greek and Syriac go back to a common Hebrew source different from the Massoretic text, or did the Syriac rendering make use of the Greek, or are the agreements due to later editorial efforts which sought to bring Syriac into harmony with Greek? In the attempt to answer this question, Hänel first collates all the variant readings of Syriac and decides upon the original form of Syriac. The second chapter lists all the cases of agreement between Syriac and Greek as over against the Massoretic text, and also those between Syriac and various groups of Greek MSS. The third and last chapter, on the basis of the facts thus far collected, proceeds to consider the origin of these agreements. The important conclusions are: (1) Lucian did not use Syriac in his recension of Greek; (2) the Hebrew originals of Syriac and Greek stand nearer to each other than either of them does to the Massoretic text; (3) Syriac is strongly influenced by Greek directly, though it may not be said exactly in what way the influence was exerted. This is a piece of work revealing great industry and excellent judgment and is deserving of high praise.

JASTROW, MORRIS, JR. *Die Religion Babyloniens und Assyriens*. 17. Lieferung. Giessen: A. Töpelmann, 1911. 80 pages. M. 1. 50.

This part brings the conclusion of the twentieth chapter on "Vorzeichen und Deutungslehre," to which 537 pages have been given. No more convincing evidence

of the fact that the German edition is in reality a new book can be cited than the statement that in the English original the space devoted to oracles and omens amounted all told to only 80 pages, whereas in this book the same subject has already been given 647 pages, and the end is not yet. The completion of the book is promised for the spring of 1912. This last section of the twentieth chapter takes up the omens afforded by the state of the weather, storms, etc. These were worked out to a most elaborate degree. In summary, Jastrow calls attention to the undoubted influence of Babylonian astrology and omenology upon the Etruscan civilization and that of the Greeks. Of even greater interest is the evidence offered to show that the Chinese too were indebted to Babylonia in the same way. The suggestion that Turkestan was the meeting place of the Chinese and Babylonian cultures is attractive. The beginning of chap. xxi deals with divination by means of oil, water, and serpents. One of the many things that render this work of great value is the fact that a large amount of source-material is given in translation, much of it being here translated for the first time.

CHEYNE, T. K. *The Two Religions of Israel, with a Re-examination of the Prophetic Narratives and Utterances.* London: A. & C. Black, 1911. xv+428 pages. 12s. 6d.

This title means just what it says. All scholars have recognized a cleavage in the religious life of Israel, the great spiritual prophets like Amos, Hosea, *et al.*, being separated from the superstitious and idolatrous masses by a great gulf. But Cheyne means more than this; the great prophets as representatives of Yahweh were the spokesmen of the one and the higher religion. The so-called false "prophets" for the most part and the mass of the people were the representatives of another and totally different religion, viz., Jerahmeelism. This latter and lower religion is identical with Baalism. Both religions originated in North Arabia: "to Amos, as to his people in general, N. Arabia must have been a holy land, full of precious memories of the past." It will thus be seen that this is but another attempt to commend the Jerahmeelite hypothesis to the scholarly public. In the midst of the many vagaries growing out of this hypothesis, the careful reader will discover an occasional suggestion that recalls the earlier work of this brilliant scholar. The first eighteen pages of the Introduction which concern themselves with the origin and character of Israelitish prophecy are especially well worth reading.

GRESSMANN, H., *et al.* *Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt.* 11. u. 12. (Doppel-) Lieferungen: *Die Urgeschichte und die Patriarchen nebst Einleitung in die fünf Bücher Moses und in die Sagen des 1. Buches Moses* (Bogen 11-20), von H. Gunkel. 13. Lieferung: *Weisheit* (Das Buch Hiob, Spruchweisheit, Betrachtungen des Kohelet), von Paul Volz (Bogen 1-5). 14. Lieferung: *Die Lyrik des Alten Testaments*, von W. Stärk (Bogen 12-16). Göttingen: Vandenhoeck und Ruprecht, 1911. x+310 pages. M. 3. 20.

The parts of this popular commentary succeed each other with commendable rapidity and regularity. The parts here listed present the completion of Gunkel's work on the traditions and patriarchal legends which constitutes the conclusion of the first volume of the work as a whole. Volz's portion covers the introduction to the

Book of Job with the translation and interpretation of the first thirty-nine chapters of Job. Stärk carries on his work upon the Psalms, completing the presentation of his second section of the Psalter, viz., the prayers, and making a good start upon the third section, to wit, the songs. The point of view and method of Gunkel's work are familiar to all students by reason of this work being but a popular presentation of the materials already published in his great commentary on Genesis, now in its third edition. Volz treats the Book of Job as composed of four different main strata: (1) the prologue and epilogue, which furnished the old traditional basis for the later expansions; (2) the debate between Job and the three friends (chaps. 3-31); (3) the speeches of Elihu added still later; (4) the Yahweh speeches (chaps. 38-41). Volz's translation is in blank verse and constitutes the most valuable part of his contribution. Stärk's treatment of the psalter offers a translation and strophical reconstruction of the individual psalms, together with brief introductory notes and footnotes devoted chiefly to the emendation of the text. Those who contemplate the purchase of this series should send in their orders at once, since the publishers announce an increase of price with the completion of the second volume which is near at hand.

NEW TESTAMENT AND PATRISTICS

ROBERTSON, A. T. *Kurzgefasste Grammatik des neutestamentlichen Griechisch mit Berücksichtigung der Ergebnisse der vergleichenden Sprachwissenschaft und der κοινή-Forschung*. Deutsche Ausgabe von Hermann Stocks. Leipzig: Hinrichs, 1911. xvi+312 pages. M. 5.

The German edition of Robertson's *Short Grammar of the Greek New Testament* is a revision rather than a translation. The various suggestions for improvement offered by reviewers (see, e.g., *Biblical World*, XXXIV, 1909, 138; *Theologischer Jahresbericht*, I, 1909, 183) of the American edition need not be repeated. Suffice it to say that Debrunner (*Theologische Literaturzeitung*, 1909, col. 228) and others had regarded the author's employment of the comparative method as hardly a success. Profiting by this criticism, the German editor made a thorough study of comparative philology. The result of this independent labor is a vastly improved grammar. The chapter divisions have been retained, but the enumeration of sections has been made more scholarly by being made continuous. Paragraphs have been rearranged, reduced, revised, and rejected. The text has become more homogeneous through the copious use of footnotes, conspicuous by their complete absence in the American edition. Quotations from the LXX, the apocrypha, the κοινή, Josephus, etc., have been added. The bibliographic jungle has been transformed into a carefully and systematically arranged as well as greatly increased reference list that should encourage the student to continue his reading along lines suggested by his perusal of this brief grammar.

HUTTON, EDWARD ARDRON. *An Atlas of Textual Criticism*. Being an Attempt to Show the Mutual Relationship of the Authorities for the Text of the New Testament up to about 1000 A.D. Cambridge: University Press; New York: Putnam, 1911. 125 pages and 9 charts. \$1.50.

Reluctant to follow Dr. Hort in his distinguishing of neutral readings from Alexandria, Mr. Hutton classifies readings as Alexandrian, Western, and Syrian.

He perceives that these textual types may best be compared by exhibiting their readings in passages where all three differ, i.e., by confronting the Syrian reading with its Western and Alexandrian rivals. An interesting table of such triple readings is accordingly given, to enable the student to satisfy himself as to the relative excellence of the three types of text in all parts of the New Testament. This is followed by a table of the witnesses—manuscripts, versions, and Fathers—supporting the reading given, ingeniously designed to show the textual complexion of each witness. This part of Mr. Hutton's work is suggestive and helpful, and it is his feeling that a fuller carrying out of it would yield valuable results for textual study. Aside from this the book makes no important contribution to textual criticism.

BLUNT, A. W. F. *The Apologies of Justin Martyr*. (Cambridge Patristic Texts.) Cambridge: University Press; New York: Putnam, 1911. lviii+154 pages. \$2.25.

After a comprehensive, well-proportioned introduction, dealing with the life and thought of Justin and the date, text, and course of thought of the Apologies, follows the Greek text of the Apologies, with good historical and exegetical notes. The spurious "epistle of Antoninus" and the rescript of Hadrian are treated in two appendices. Mr. Blunt's Greek text of Justin differs very little from that of Krüger; he specifies twenty-eight readings in which he has thus departed from Krüger's excellent edition. Krüger's convenient versification is also retained. Blunt departs most notably from Krüger in placing the eighth chapter of the "Second Apology" after the second, following the Paris manuscript in preference to Eusebius.

Blunt is very doubtful as to Justin's acquaintance with the Fourth Gospel, and attaches little importance to Harnack's view that he knew the Gospel of Peter. He recognizes that our so-called Apologies are really one, or rather an apology and a supplement, as Harnack has shown. The work is rightly assigned to *circa* A.D. 153. Mr. Blunt says something of the theology of Justin, and of his picture of early Christian worship and ritual. In his list of chief editions he fails to mention Professor Gildersleeve's useful edition of 1877, as compared with which Mr. Blunt's is perhaps inferior on the philological, and superior on the historical, side. He has produced a very attractive edition of the leading documents of the pre-Catholic Christianity of the second century.

HOLL, D. KARL. *Die handschriftliche Überlieferung des Epiphanius (Anacortus und Panarion)*. *Texte und Untersuchungen*, herausgeg. von Harnack und Schmidt, XXXVI, 2. Leipzig: Hinrichs, 1910. M. 3.

With the conscientious accuracy and the expert facility to which we have become accustomed in the *Texte und Untersuchungen*, Karl Holl discusses in this pamphlet the textual tradition of Epiphanius. He adds four manuscripts to those which had been used for the best previous editions (Öhler, 1859-61, and Dindorf, 1859-62) and, as a result of his painstaking examination, he is able to elucidate the textual history of Epiphanius' writings to a degree undreamed of by his predecessors. He finds, in brief, that the best of the nine manuscripts extant is Vaticanus 503, beside which only Marcianus 125 has some independent value, all the others being either directly or indirectly derived from Vaticanus 503. We await with pleasure Dr. Holl's critical edition, which will put on a sound basis the text of this mine of information on the history of the early church and its literature.

HEIKEL, IVAR A. *Kritische Beiträge zu den Constantin-Schriften des Eusebius. Texte und Untersuchungen*, herausgeg. von Harnack und Schmidt, XXXVI, 4. Leipzig: Hinrichs, 1911. M. 3.50.

A valuable addition to the literature concerning Eusebius is here presented to us. The slender, modest volume is packed with valuable information. Heikel explains its origin and publication by a remark in Stahlin's *Editionstechnik*, to the effect that, a few years after the publication of a text-critical edition, the editor should bring before the public such corrections, emendations, or additions as he or his reviewers have been able to make in the meantime. Heikel gives us here a variegated collection indeed. First, he brings much new material to bear in support of his contention against Wendland, Harnack, Schwartz, *et al.*, that the so-called "Oration of Constantine to the Holy Assembly" is not authentic, and probably nothing more than a mere school exercise based upon a statement of Eusebius in Book IV of the *Vita Constantini*, to which this oration is added as Book V. Secondly, he adds much new text-critical, material recollations, evaluations of manuscripts, etc., etc. Then follows a new statement of his conception of the composition of the *Laus Constantini*, as against that of Schwartz, *et al.*, to which is added the text-critical material from the new edition of the *Theophania* by Gressmann. Finally new proofs are set forth for the non-Eusebian origin of the chapter-indices of the manuscripts for these books. It is too bad that a work, upon which so much diligence has been expended, should be marred here and there by some very faulty German. In spite of this no one who makes use of the new Berlin edition of Eusebius for scientific purposes can afford to overlook this book.

GRIST, WILLIAM ALEXANDER. *The Historic Christ in the Faith of Today*. New York: Revell, 1911. 517 pages. \$2.50.

This extensive study in the Gospels appears to aim at being critical, and does indeed make some use of the methods and results of modern criticism. But properly speaking the book is not critical and makes no contribution to the subject. One fails to find any reference to either Holtzmann, to J. Weiss, to Schweitzer, or to the "Hat Jesus gelebt?" controversy and its leaders. We should expect to find more of consequence in a book of such proportions, of so serious a tone, and with such a theme. It is difficult to conceive of any worthy purpose it can serve, at all commensurate with its pretensions.

Greek words are frequently quoted, but often inaccurately. Quite a list of such errors could be given, but it is not necessary. Sometimes English words are used in a very peculiar manner, such as "anthropomorphism" for subjectivity on p. 11, and "theosophy" (theology?) on p. 13. That the book contains some good thoughts goes without saying.

CHURCH HISTORY

SCHMIDT, P. ULRICH. *P. Stephan Fridolin*. München: Leutner, 1911. xii+166 pages. M. 3.80.

This biography of a Franciscan preacher dwelling at Nürnberg in the latter half of the fifteenth century is the work of an affectionate and admiring brother of the twentieth century. Though primarily a biography, it is at the same time a contribution to the history of preaching in the later Middle Ages. The author appears

not only as historian but also as apologist and defender of this phase of the church's work.

Preaching was much more general, he finds, than former Protestant prejudice supposed. The dominant influence in its development was the example of the Mendicant Orders and their works on homiletics. It was the Mendicants who roused the secular clergy from their lethargy and spurred them to emulation.

One of the greatest of the mediaeval pulpit orators, one who "united all the qualities of an excellent preacher," was "our Franciscan," whose sermons "are in part true gems of mediaeval German prose and genuine pearls of moving eloquence." The high praise of Stephan Fridolin involves the admission that, in spite of its many excellencies, mediaeval preaching had some defects; for we read that "he was one of the few preachers of the closing Middle Ages who was not guilty of the numerous evils characteristic of the preaching of that day." The only fault which he had in common with his contemporaries was bitterness in denunciation of the Jews. As humanist, historian, and memismatist he was a man of solid learning and achievement.

Owing to meager sources, the biography gives only limited information concerning the events of Fridolin's life. But there is ample compensation for this unavoidable lack in the many glimpses into the customs, life, and ideals of the time.

VOGT, ALBERT (Editor). *L'Exposition de la doctrine de l'église catholique*. Paris: Bloud et Cie, 1911. 214 pages. Fr. 3.

This famous little treatise on Roman Catholic doctrine was the most successful of all Bossuet's works and has been translated into all the languages of Europe. It is one of the fruits of the intense effort made by the Catholic clergy of France prior to the revocation of the Edict of Nantes to controvert Protestant doctrine. From 1652 Bossuet had been engaged in this work intermittently and about 1665 began to write down notes and memoranda for those who came to him for religious instruction. These notes he soon arranged in systematic form, though not with the intent that they should be published. But manuscript copies multiplied rapidly and to prevent errors in copying the Exposition was published in 1671.

The purpose of the Exposition was to remove the erroneous opinions and prejudices concerning Catholic doctrine which had been accumulating during a century and a half of religious controversy. Bossuet hoped that a simple and correct presentation of Catholic doctrine might win back the allegiance of the rebels and thus re-unite the Catholic and Protestant churches.

The text of this edition is based on two of the early manuscript copies of the Exposition; on an exemplar of the first printed edition; and on a copy of the edition of 1857 containing notes added to an exemplar of the first edition by Bossuet himself. This copy of the first edition was destroyed when the library of the Louvre was burned in 1871. The editor has provided copious footnotes which contain commentary, historical material, and variant readings. He aims to refute the Protestant charge that Bossuet's doctrines varied from time to time and that a secret edition published before 1671 was condemned by the church.

ALLISON, WILLIAM HENRY. *Inventory of Unpublished Material for American Religious History in Protestant Church Archives and Other Repositories*. Washington: The Carnegie Institution, 1910. 254 pages. \$2.50.

At the suggestion of Professor Jameson, the head of the Department of Historical Research of the Carnegie Institution, Dr. Allison has undertaken and completed this

inventory of American church history materials lying unpublished in libraries and offices throughout the country. No effort is made to systematize or organize the material. The task Professor Allison has set himself has been the pioneer one of listing the whole mass as far as it has been accessible. To do this he has traveled widely through the country and labored with painstaking care over many obscure and scattered collections. The result is a list, of surprising extent, of documents relating to the history of the various Protestant denominations from Puritan and colonial times to the present.

The historians of the American churches will find Dr. Allison's book indispensable in their future work, and the detailed index of 50 pages, which closes his work, will greatly facilitate their labors. In the case of much early material Dr. Allison has itemized the letters and documents that he has examined. Such matters as the early relation of Christian churches to the Indians, the work of the Moravians in this country, the activities of the Friends, and many others, are illuminated by these lists. Their chief value, however, is obviously as guides for the future church historians of American Christianity.

FRANÇAIS, J. *L'église et la sorcellerie*. Paris: Nourry, 1910. 272 pages. Fr. 3.50.

This little book is one of a series, the *Bibliothèque de critique religieuse*, which includes the exiled Jesuit, Father Tyrrell's much abused letter to a professor of anthropology, and the French translation of Professor William James's *Pragmatism*. The point of view of the author is suggested on the inside title-page in a quotation from James's *Varieties of Religious Experience* and from Herbert Spencer. His thesis is that the history of witchcraft is "one of the most significant episodes in the anti-scientific conflict of the Roman church." No man living could possibly compass the complete bibliography of witchcraft, but M. Français is abreast of the best literature upon the subject, as the excellent notes show. England, Scotland, and Salem are not neglected in the survey. The malign supremacy of the "wickedest book in the world"—the *Malleus malificorum*—is amply demonstrated. As a history of witchcraft at once popular and scientific this work will fill the wants of many readers and is worth translating into English. There is an appendix of texts and documents.

PISANI, P. *L'église de Paris et la Révolution*. Tome II (1792-1796); tome III (1796-1799). Paris: Alphonse Picard et Fils, 1909. 424 and 434 pages. Fr. 2.50 and Fr. 3.

The canon of Notre-Dame de Paris, who is also a professor in the Catholic Institute in Paris, continues his study of the history of the church of Paris and the Revolution in a second and third volume which deals with the period of the Legislative Assembly and the Convention, i.e., with the history of the church during the Reign of Terror and the early years of reaction, 1794-96. In the main, the rigorosity of the author's historical method has tempered his feelings as a churchman. He recognizes the complexity of the issues, but he does not always perceive the distinction to be made between what the government actually did, and what was done by popular fanaticism or individual officials, who exceeded their powers, like Fouché at Nevers. It is a singular witness to the thoroughness of modern French scholarship to find a French priest writing more temperately of this burning question than the lay author of *The French Revolution and Religious Reform*.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by SAMUEL MACAULEY JACKSON (editor in chief), GEORGE W. GILMORE (associate editor), and others. Vol. X. New York: Funk & Wagnalls, 1910. \$5.00.

This new volume of this compendious work covers a wide range of subjects treated by one hundred and sixty-four writers. Like the preceding volumes it is not altogether new but many of the articles in former editions have been revised and brought down to date. The general degree of excellence is fully maintained. Among the articles that have especially interested the reviewer is the one on "Sacred Music" covering the entire history from the time of the Hebrews down to the latest Christian developments in the nineteenth century. The article on "Anglican Ritualism" by Canon Scott Holland in a very illuminating way treats the origin and rise and struggles of ritualism in the Church of England. "Revivals" covers the entire history of the subject. It discusses these manifestations sympathetically from biblical times down to the latest developments, including the Welsh revival and the work of Mills, Torrey, and Chapman. Many readers will be interested in the three articles given to "Christian Science," as follows: The Official Statement, Judicial Estimate, and Critical View of the Doctrines. Here, as in other portions of the *Encyclopedia*, one cannot help raising the question: Would it not be better in a work that claims to be scientific to publish the official statement, and leave the reader to draw his own conclusions.

This tenth volume still further encourages us to believe that when the great work is finished it will be a most valuable compendium of religious knowledge.